

SOCIALIZING LOCAL WISDOM VALUES TO THE PEOPLE OF SOUTHEAST SULAWESI AS AN EFFORT TO PREVENT CORRUPTION

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ABSTRACT

An understanding of the values of local wisdom as one of the most important elements in preventing corrupt behavior should be encouraged and introduced to today's generation, given that the current generation's behavior has slowly abandoned the ancestral heritage that is full of meaning and content in life. All cultures certainly teach goodness to the people, especially the younger generation, but unfortunately they often fail to understand and even abandon the cultures, which in turn, their behaviors become uncontrollable. Their actions tend to drift from noble values. Some of the values of local wisdom studied in this paper include respecting the neighbors, avoiding and reconciling conflicts, appreciating others' work and services, and gathering property in the right way

1. INTRODUCTION

Nowadays there are some elite people who wish to strengthen the Corruption Eradication Commission (better known in Indonesia as KPK) through revision of KPK law. At the same time, according to pro-KPK activist, the issue raised by the elite is an irrational idea. This is very visible, especially when the Corruption Eradication Commission (KPK) is investigating the case of misappropriation of procurement of electronic-ID card. This paper will not blame or justify the two parties before having no fixed legal force.\

There are many things to be pointed out in the framework of the call for paper National Anti Fraud Conference 2017, moreover when it is associated with the prevention of corruption. In general, corruption is a disgusting, destructive and distorted behavior, but the problem is why many people keep doing it. Departing from the initial idea of multicultural values in the people of Southeast Sulawesi, the author concludes that some people commit corruption because they no longer hold

the noble values of their tradition and culture as the guidelines. Thus, it can be ascertained that this corrupt behavior is caused not only by environmental factors or family encouragement, but also the attitude of the younger generation who forget or pretend to forget the ancestral cultural heritage. This is the most dangerous factor.

The term corruption is identified with the following behaviors: reducing the volume of goods; marking up prices, taking state money; stealing, harming others; wrong-doing; dishonesty; cheating others; extra ordinary crime, harassing others; bribing, causing state losses; misusing the country's finance; losing others; taking away the rights of others, misusing trust; immoral deeds; greedy, greedy, deviation, damage (*Modul Pelatihan Dasar Kader PNS, Anti Korupsi, 2017*).

According to etymology, the word corruption comes from the Latin word "*corrumpere*", "*corruptio*", "*corruptus*" which means damage, depravity, rottenness. The word was then adopted by some countries in the world, among others: GIN MUONG, TANWU, OSHUKO. Moreover, corrupt means foul, false, bribe (Indonesian dictionary, 1991); Corrupt means eager to receive bribes, misappropriate money / goods belonging to a company or country, accept money by using a position for personal gain (legal dictionary, 2002); and corrupt means depravity, dishonesty, immorality, deviation from sanctity, violation of religious, material, mental, general norms (the Lexicon Webster Dictionary, 1978). In terminology, David M. Chalmers argues that financial manipulations and decision injurious to the economy are often libeled corrupt. While J.J. Senturia states that corruption is the misuse of public power for private profit (Amir Maksum, 2017).

In this digital era, the next generation should not forget the existing cultural roots because the culture contains noble values and needs to be preserved by the next generation.

Local wisdom should be explored and then earthed or implemented in the life of society by still receiving and enjoying the modern culture. Forgetting local wisdom means denying the existence of a lofty and high-value cultural heritage, one of which is local wisdom in the people of Southeast Sulawesi, especially the coastal community of Muna and Bajo.

Local wisdom can be understood as the basic value that exists in the society in which they live. The problem is that today not all local wisdom can be understood by the public. Even along with the advancement of technology, local wisdom has been slowly abandoned although not all local wisdom values are outdated. Local wisdom can even be placed a fortress of technological progress. Based on the above background, instilling the values of local wisdom in the people of Southeast Sulawesi is interesting to study more in order to prevent the behavior of corruption.

2. LITERATURE REVIEW

Socializing Value

Value is related to something good and bad. It can be illustrated as follow: Score A is considered good, while score D is considered bad. When a student gets score A, he will be happy, but when he gets score D, he will be sad. Value is something that concerns both good and bad. Pepper states that value refers to the interest, preferences, choice, task, duty, religion, need, security, passion, aversion, attraction, feeling, and orientation of the selection (Ni Wayan Sartini, 2009: 30). Therefore, everything that is good and bad can be called value. Value system includes cultural values and guidelines adopted by each member of the community especially in behaving and acting as well as a benchmark for assessing and looking at how individuals and groups act and behave. Thus, the value system can be regarded as the standard norm in the life of society. Djajasudarma et al (2006: 13) suggests that a strong value system permeates and is

rooted in the community so that it is difficult to change in a short time. So, socializing value means an effort to make people understand and implement the value in their social life.

This terminology emphasizes that the values contained in local wisdom of a particular society should be socialized starting from the lowest level so that the people can understand the values easily. The stress should be on the aspect of usefulness and implementation in the daily activities. The values should be understood as a guideline in the life of the nation and the state. So far there are many values that are only operated at the level of discourse only without action. The values need to be implemented in activities of the society by upholding the basic values of cultural heritage. In the broader context, every organization usually has the basic values that are upheld firmly. For example, in the basic training process of a state servant, in the module guidance when the participant wants an acronym to remember what the basic values of anti-corruption are, during the group's presentation he attempts to make an acronym with the title *BERSEDIA PI MAJU KERJA* which means BER = bersih (clean), SE = sederhana (simple), DI = disiplin (discipline), A = adil (fair) PI = peduli (caring), MA = mandiri (independent), JU = jujur (honest), KER = kerja keras (hard work), JA = tanggung jawab (responsible). These values are easy to remember because the acronyms have meaning in the local language of Southeast Sulawesi and its surroundings.

Local Wisdom

According to Ahimsa, the term "local wisdom" is always aligned with the term "traditional wisdom" and "contemporary wisdom". Ahimsa concludes that, ontologically, wisdom includes two things: knowledge and behavior or practice. Thus, wisdom is a set of knowledge and practice that can be used to solve problems or difficulties faced in a good or right way. Local wisdom encompasses the

knowledge, views, values and practices of a community, obtained either from previous generations or present generation, and also those which are not obtained from previous generation but from various experiences at the present time, including from the contract with other communities or cultures (Ahimsa-Putra, 2008: 7).

Local wisdom is a view of life and knowledge as well as various life strategies in the form of activities undertaken by local communities in responding to various problems in the fulfillment of their needs. Local wisdom is often conceived as local knowledge or local intelligence (Ulfah Fajarini, 2014: 123-124).

According to Rahyono, local wisdom is the human intelligence possessed by certain ethnic groups obtained through the experience of the community. This means that local wisdom is the product of certain communities through their experiences and not necessarily experienced by other communities. These values will attach very strongly to a particular society and they have undergone a very long process in line with the existence of the society (F.X Rahyono, 2009)

3. RESEARCH METHOD

This research is a literature research using confirmation of informants. This research is conducted through the selection of some informants who come from the ethnic background of Muna and Bajo. The informants should know the 4 (four) local wisdom values well, such as: never irritates your neighbor by throwing clamshell in his boat or throwing the sand in his yard (spirit of togetherness); *ofalia detongka kahitela atawa dotobhe ane minoho natumandakie parikano rampano mina nakoinawaane kahitela be pae*, and *Falia depake / deala hakunaasi rampano nobinasaane mbhada dhunia ahera*. How is the value according to the informant, if it is associated with efforts to prevent corruption behavior. Data in this research consist of:

primary data and secondary data. Primary data are obtained through observation, interview, and documentation, while secondary data are obtained through literature study by utilizing books or other sources associated with these values.

4. RESULTS AND DISCUSSION

In connection with the discussion of local wisdom as an antidote or attempt to prevent corrupt behavior, there are values of local wisdom that once categorized as the values of multicultural education in Muna tradition culture set by Ali Basri, et al. In addition, the author used to be with him to compile a pocket book for primary schools or *madrasah ibtiaiyyah* as a media to instill multicultural values so that in the school environment there is mutual respect among the students.

The author tries to analyze the values of local wisdom in an effort to prevent corrupt behavior, considering that if the values are analyzed in depth, understood, and practiced in daily life, someone will be far from the deviant behavior.

The Values of Local Wisdom of Southeast Sulawesi Community

Appreciate the Neighbors

Muna community and especially Bajo really understand *pamali* (abstinence) culture. For example *never irritates your neighbor by throwing clamshells in his boat and throwing sand in his yard*. This is a signal that the clamshell is rough, prickly, and sharp. If stepped on the foot, it will be hurt, or uncomfortable if seated. Boat is a symbol of the heart of the life of the people of Bajo. *Pamali* is abstinence or prohibition (Pusat Bahasa, 2008). In the research conducted by Uniawati (2014) entitled "*Perahu dalam pamali orang Bajo: tinjauan semiotika sosial Halliday*", it is mentioned that there are 3 types of *pamali* (abstinence) for Bajo people associated with boat, for example abstinence of using other types of wood than

Kalapi wood and Pondo wood; abstinence of using a straight wooden connection in boat making; and abstinence of using wood / board in even number.

In the context of the prevention of corruption, throwing clamshells in other people's boats and throwing sand in other people's yard can be categorized as individual behavior, or according to the Corruption Eradication Commission (KPK), it is called morally damaging behavior, injuring sense of justice.

Avoiding and Reconciling Conflict

If there is a quarrel between two parties, the third party (traditional leader) will reconcile them. There should be the spirit of *dambarisan* (togetherness). "Bajo people do not like cruelty. They prove it in everyday life that people lower their self-esteem when they get angry. Some quarrels between husband and wife are easily heard through the sealer inhabited by Ua Piana and his wife, but I have never seen a fight between villagers" (Robert Zacott, 2008: 222).

According to Walisongo Mediation Center data, there are three factors to make the life of the nation and the country peaceful: the rights of ethnic minorities are better protected; the younger generation gain better education and job opportunities; and religious leaders spread dialogue and tolerance. (Training Team Walisongo, 2014)

First, in the context of minority protection in the midst of the majority, it requires togetherness. Could a minority be accepted by majority? In Balinese society, with Hindu as majority, every day they make offerings and put them at the corners of the house. This tradition still exists until today. In Bali, the minority can be coupled with the majority community. In Southeast Sulawesi, the authors see that the ethnic minorities or immigrant tribes also get the same space with those who are ethnically more dominant, for example the tribes Muna, Buton, Tolaki, and Bugis. The author found this

tolerance in one of the public events of Rentak Pelangi Bumi Anoa RRI program in Kendari. In which 9 (nine) ethnic groups were given the same duration to greet with colleagues using their own ethnic language.

Second, the accessibility of education for the people of Southeast Sulawesi is getting higher, especially for the ethnic Muna, Buton who lives across the island. It is expected that with high education, knowledge and competence, their future will be more prosperous. This can be seen mainly in the last 10 years and the number of students at Halu Oleo University has reached 54 thousand people with 14 faculties and other 3 faculties in the process.

Third, we are all leaders, at least the leader within ourselves who are able to control and manage ourselves to always do something good. A man / husband is a leader for his family and he will be asked what he leads, Woman / wife is a leader of her husband's son and daughter and she will be asked about them. A servant or a household assistant is also a leader of his / her master's property and he will be asked about the property. In a broader context, if a leader or religious leader always conveys his advice or lecture peacefully, it will create salvation for all people and nature. However, if the advice or lecture is filled with conflict, negative issues, indiscrimination, and tendency to blame other groups, it will endanger people and nature.

Historically, as stated in the book of "Sejarah dan Kebudayaan Kerajaan Muna" (History and Culture of the Kingdom of Muna) (J. Crouveur, 2001: 66), the task of *Bhontono liwu* and *kamokula* is to take care of all the needs of the fields, to give orders from *kino or mino* to the villagers and to make this command obeyed, to take care of all village disputes, especially if they are not able to deal with a dispute, it will be submitted to a *kino or mino*, administer the court as a Village Requirement (see chapter 24) when a visitor with higher

position takes up the village, to take care of many things such as providing overnight stays, takes care of wood, water, guard and so on. In case of a dispute in the village, the settlement is done by the traditional leader elders or customary head. However, if the conflict occurs between villages, the settlement will be done by the customary stakeholders in the. For the people of Muna, *Bhonto Bhalano* is a person who has a high service spirit, honesty, trustworthy, not corrupt, noble character, and is good at maintaining trust (interview al-Harun Taate, August 11, 2017). Furthermore, according to Harun, a king is a figure who is considered a knight, powerful, trustworthy, honest, and protecting the weak and unjustified to collect treasures incorrectly, possessing vast land by means of his powers, including having a vast garden by incorrect way. The king is trustworthy with the facilities given and uses the facilities to protect the people from violence. The king can only sleep after all the villagers have actually slept first.

Appreciate Other People's Work and Services

As human beings, we should learn to respect each other. We should appreciate other people's work and ideas. *Pamali* (abstinence) concept in Muna society, for example: *ofalia detongka kahitela atawa dotobhe ane minaho natumandakie parikano rampano mina nakoinawaane kahitela be pae* (abstinence from harvesting corn or harvesting rice before being preceded by *parika*. *Parika* is a person who has meritorious in seeding and planting. Other examples, when someone visits or plays to one's home or relatives, it is *pamali* or forbidden to leave the house especially when the dish is prepared. *Ofalia doere dokala anekaalahino nefumaa atawa okaforoghu nentaa-ntamoa, rampano notikini ane lalo* (it is forbidden to leave the home when food or drink already served because it will hurt the host.

In this context, one is encouraged to appreciate other people's work, by honoring, rewarding and, if necessary, giving compensation for his work or achievement, even if the person concerned does not request it. As a form of appreciation for the work of others, whatever we quote from the knowledge or works of others, especially for students and academics in the demands of duty, must include references as a form of responsibility and respect for the work of others. As one of the teachings of religion, it will denounce someone who employs others but does not immediately give his wages when the requested job has been completed. In other words, give someone his wage before sweating.

Other images in the reflection of appreciating the work of others are being polite and not denouncing others, either in a conscious or joking state. By having good manners, one can appreciate the work and achievements of others. Something that looks good sometimes just plunges us. For example, in the process of friendship, primarily in a power-holder environment. While still in office, many people come, but when dealing with the law and go to jail, then his friends will actually stay away or even they will blame

Gathering Properties in the Right Way

Falia depake / deala hakunaasi rampano nobinasaane mbhada dhunia ahera (abstinence from using / taking other people's right because it can destroy the body in the world and afterlife). Haku naasi / other people's rights are a symbol of the rights of others, whether the property is moving or not. In the religious view, it is also advisable for someone to be rich, because rich means strong. God loves a strong believer instead of the weak. Strong can have widespread meaning. An advice for charity will be accepted if the advice is given by the person who used to give alms (rich). This will be different if the advice is delivered by a person who has not given a charity. However,

this needs to be viewed broadly because one's happiness is not only seen from the material perspective, but non-matter, in the form of the happiness of his heart. It is allowed to collect the material as much as possible but it must pay attention to other factors, such as whether the material received is clean, whether the way and the process to get it is in accordance with the procedure. The value of this local wisdom, in practice, leads the community to put forward ethics in the achievement of property because every property gained has an impact not only on life in the world, but also will be accounted for after death. As the Islamic view that there is a more eternal life after the world.

Relating to measuring one's wealth, it can be seen from before and after receiving a new mandate, especially for public positions, such as a Judge, Prosecutor, Minister and head of SOEs with high social status requirements. It is imperative that public or state officials report their wealth. It is meant to find out how much wealth they have before and after taking office, whether the raise of his wealth is rational or not.

5. CONCLUSION

From the explanation of the value of local wisdom in the coastal Muna community and Bajo community, this shows that along with the development of the era, many generations have moved to the city. However, wherever they are, they must uphold and preserve the values of local wisdom firmly in order to avoid from corrupt or other perverse behaviors. There is a wise saying "*dimana bumi dipijak, disitu langit dijunjung tinggi*" (wherever we are, we must follow / respect the customs where we live).

A person will not commit corruption if in his heart there is no intention to do so and there is no conflict of interest. Appreciating the work, ideas and services of others will be able to prevent people from corrupt behavior. Corruption occurs because of the placement

of human resources that are not in accordance with the competence.

The process of attaining wealth should be done in the right ways. If everyone does the same thing, it would be better, because the payroll or honorarium standard have been set by the government. In this context, it is imperative that public or state officials report their wealth to the authorities. It is meant to find out how much wealth they have before and after taking office, whether the raise of his wealth is rational or not. Moreover, there are still many things related to local wisdom, for example local wisdom about life view, health, and other things. Conversely, as the time goes by, this local wisdom will be lost or buried by the current era if the present generations do not preserve or introduce it to the next generation. Conserving local wisdom requires cooperation from all aspects and layers of the community. In addition, it also requires socialization and strengthening of local content materials or lessons in the form of local wisdom so that each individual knows how to preserve the local wisdom and implement the values of the local wisdom in their daily lives.

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